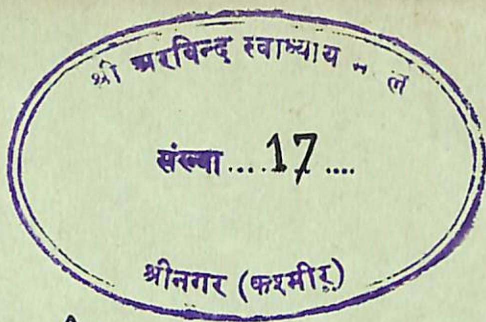




Messages of Sri Aurobindo and The Mother

(Second Series)

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WORLD WAR II

(1)

SOME forces are working for the Divine, some are quite anti-divine in their aim and purpose.

If the nations or the governments who are blindly the instruments of the divine forces were perfectly pure and divine in their processes and forms of action as well as in the inspiration they receive so ignorantly they would be invincible, because the divine forces themselves are invincible. It is the mixture in the outward expression that gives to the Asura the right to defeat them.

To be a successful instrument for the Asuric forces is easy, because they take all the movements of your lower nature and make use of them so that you have no spiritual effort to make. On the contrary, if you are to be a fit instrument of the divine Force you must make yourself perfectly pure, since it is only in an integrally divinised instrument that the Divine Force will have its full power and effect.

July 4, 1940 SRI AUROBINDO

(2)

WE feel that not only is this a battle waged in just self-defence and in defence of the nations threatened with the world-domination of Germany and the Nazi system of life, but that it is a defence of civilisation and its highest attained social, cultural and spiritual values and of the whole future of humanity. To this cause our support and sympathy will be unswerving whatever may happen; we look forward to the victory of Britain and, as the eventual result, an era of peace and union among the nations and a better and more secure world-order.

September 19, 1940

SRI AUROBINDO
THE MOTHER

(3)

It has become necessary to state emphatically and clearly that all who by their thoughts and wishes are supporting and calling for the victory of the Nazis are by that very fact collaborating with the Asura against the Divine and helping to bring about the victory of the Asura.

The Asuric power that is acting with Hitler as instrument and seeking through him domination of the world is the same power that has been opposing Sri Aurobindo's work and trying to destroy it and to frustrate the divine fulfilment.

Those, therefore, who wish for the victory of the Nazis and their associates should now understand that it is a wish for the destruction of our work and an act of treachery against Sri Aurobindo.

May 6, 1941 THE MOTHER

(4)

THE world situation is critical today. India's fate too is hanging in the balance. There was a time when India was absolutely secure, there was no danger whatever of her being a victim to Asuric aggression. But things have changed. People and forces in India have acted in such a way as to invite Asuric influences upon her: these have worked insidiously and undermined the security that was there.

If India is in danger, Pondicherry cannot be expected to remain outside the danger zone. It will share the fate of the rest of the country. The protection I can give is not unconditional. It is idle to hope that in spite of anything and everything, the protection will be there over all. My protection is there if conditions are fulfilled. It goes without saying that any sympathy or support for the Nazis (or for any ally of theirs) automatically cuts across the circle of protection. Apart from this obvious and external factor, there are more fundamental psychological conditions which demand fulfilment. The Divine can give protection only to those who are whole-heartedly faithful to the Divine, who live truly in the spirit of sadhana and keep their con-

sciousness and preoccupation fixed upon the Divine and the service of the Divine. Desire, for example, insistence on one's likes and conveniences, all movements of hypocrisy and insincerity and falsehood, are great obstacles standing in the way of the Divine's protection. If you seek to impose your will upon the Divine, it is as if you were calling for a bomb to fall upon you. I do not say that things are bound to happen in this way; but they are very likely to happen, if people do not become conscious and strictly vigilant and act in the true spirit of a spiritual seeker. If the psychological atmosphere remains the same as that of the outside world, there can be no sure wall of security against the dark Forces that are working out in it the ordeal of danger, suffering and destruction entering here.

May 25, 1941 THE MOTHER

(5)

CALCUTTA is now in the danger zone. But the Mother does not wish that anyone should leave his post because of the danger. Those who are very eager to remove their children can do so, but no one should be under the illusion that there is any safe place anywhere.

April 6, 1942

(6)

To those who quake for their skin aud run away..

Why should you be in safety when the whole world is in danger? What is your special virtue and special merit for which you are to be specially protected?

In the Divine alone is there safety. Take refuge in Him and cast away all fear.

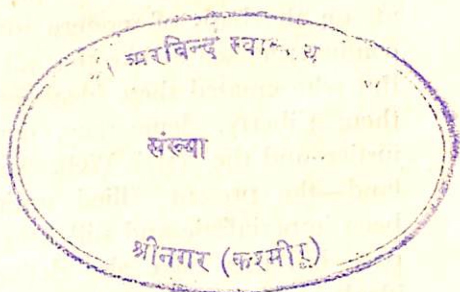
May 26, 1942 THE MOTHER

(7)

You have said that you have begun to doubt whether it was the Mother's war and ask me to make you feel again that it is. I affirm again to you most strongly that this is the Mother's war. You should not think of it as a fight for certain nations against others or even for India; it is a struggle for an ideal that has to establish itself on earth in the life of humanity, for a Truth that has yet to realise itself fully and against a darkness and falsehood that are trying to overwhelm the earth and mankind in the immediate future. It is the forces behind the battle that have to be seen and not this or that superficial circumstance. It is no use concentrating on the defects or mistakes of nations; all have defects and commit serious mistakes; but what matters is on what side they have ranged themselves in the struggle. It is a struggle for the liberty of mankind to develop, for conditions in which men have freedom and room to think and act according to the light in them and grow in the Truth, grow in the Spirit. There cannot be the slightest doubt that if one side wins, there will be an end of all such freedom and hope of light and truth and the work that has to be done

will be subjected to conditions which would make it humanly impossible; there will be a reign of falsehood and darkness, a cruel oppression and degradation for most of the human race such as people in this country do not dream of and cannot yet at all realise. If the other side that has declared itself for the free future of humanity triumphs, this terrible danger will have been averted and conditions will have been created in which there will be a chance for the Ideal to grow, for the Divine Work to be done, for the spiritual Truth for which we stand to establish itself on the earth. Those who fight for this cause are fighting for the Divine and against the threatened reign of the Asura.

July 29, 1942 SRI AUROBINDO



(8)

WHAT we say is not that the Allies have not done wrong things, but that they stand on the side of the evolutionary forces. I have not said that at random, but on what to me are clear grounds of fact. What you speak of is the dark side. All nations and governments have been that in their dealings with each other,—at least all who had the strength and got the chance. I hope you are not expecting me to believe that there are or have been virtuous governments and unselfish and sinless peoples! But there is the other side also. You are condemning the Allies on grounds that people in the past would have stared at, on the basis of modern ideals of international conduct; looked at like that all have black records. But who created these ideals or did most to create them (liberty, democracy, equality, international justice and the rest)? Well, America, France, England—the present Allied nations. They have all been imperialistic and still bear the burden of their past, but they have also deliberately spread these ideals and spread too the institutions which try to embody them. Whatever the relative worth of these things—they have been a stage, even if a still imper-

fect stage of the forward evolution. (What about the others? Hitler, for example, says it is a crime to educate the coloured peoples, they must be kept as serfs and labourers.) England has helped certain nations to be free without seeking any personal gain; she has also conceded independence to Egypt and Eire after a struggle, to Iraq without a struggle. She has been moving away steadily, if slowly, from imperialism towards co-operation; the British Commonwealth of England and the Dominions is something unique and unprecedented, a beginning of new things in that direction: she is moving in idea towards a world-union of some kind in which aggression is to be made impossible; her new generation has no longer the old firm belief in mission and empire; she has offered India Dominion independence—or even sheer isolated independence, if she wants that,—after the war, with an agreed free constitution to be chosen by Indians themselves....All that is what I call evolution in the right direction—however slow and imperfect and hesitating it may still be. As for America she has forsworn her past imperialistic policies in regard to Central and South America, she has conceded independence to Cuba and the Philippines....Is there a similar trend on the side of the Axis? One has to look at things on all sides, to see them steadily and whole. Once again, it is the forces working behind that I have to look at, I don't want to go blind among surface details. The

future has to be safeguarded; only then can present troubles and contradictions have a chance to be solved and eliminated....

* * *

For us the question does not arise. We made it plain in a letter which has been made public that we did not consider the war as a fight between nations and governments (still less between good people and bad people) but between two forces, the Divine and the Asuric. What we have to see is on which side men and nations put themselves; if they put themselves on the right side, they at once make themselves instruments of the Divine purpose in spite of all defects, errors, wrong movements and actions which are common to human nature and all human collectivities. The victory of one side (the Allies) would keep the path open for the evolutionary forces: the victory of the other side would drag back humanity, degrade it horribly and might lead even, at the worst, to its eventual failure as a race, as others in the past evolution failed and perished. That is the whole question and all other considerations are either irrelevant or of a minor importance. The Allies at least have stood for human values, though they may often act against their own best ideals (human beings always do that); Hitler stands for diabolical values or for human

values exaggerated in the wrong way until they become diabolical (e.g. the virtues of the Herrenvolk, the master race). That does not make the English or Americans nations of spotless angels nor the Germans a wicked and sinful race, but as an indicator it has a primary importance....

* * *

The Kurukshetra example is not to be taken as an exact parallel but rather as a traditional instance of the war between two world-forces in which the side favoured by the Divine triumphed, because the leaders made themselves His instruments. It is not to be envisaged as a battle between virtue and wickedness, the good and the evil men. After all, were even the Pandavas virtuous without defect, quite unselfish and without passions?....

Were not the Pandavas fighting to establish their own claims and interests just and right, no doubt, but still personal claim and self-interest? Theirs was a righteous battle, *dharma yuddha*, but it was for right and justice, in their own case. And if imperialism, empire-building by armed force, is under all circumstances a wickedness, then the Pandavas are tinted with that brush, for they used their victory to establish their empire, continued after them by Parikshit and Janamejaya. Could not modern humanism and pacifism make it a reproach against

the Pandavas that these virtuous men (including Krishna) brought about a huge slaughter that they might become supreme rulers over all the numerous free and independent peoples of India? That would be the result of weighing old happenings in the scales of modern ideals. As a matter of fact such an empire was a step in the right direction then, just as a world-union of free peoples would be a step in the right direction now,—in both cases the right consequences of a terrific slaughter....

We should remember that conquest and rule over subject peoples were not regarded as wrong either in ancient or mediæval or quite recent times but as something great and glorious; men did not see any special wickedness in conquerors or conquering nations. Just government of subject peoples was envisaged but nothing more—exploitation was not excluded. The modern ideas on the subject, the right of all to liberty, both individuals and nations, the immorality of conquest and empire, or such compromises as the British idea of training subject races for democratic freedom, are new values, an evolutionary movement; this is a new Dharma which has only begun slowly and initially to influence practice,—an infant Dharma which would have been throttled for good if Hitler succeeded in his "Avataric" mission and established his new "religion" over all the earth. Subject nations naturally accept the new Dharma and severely criticise the old

imperialisms; it is to be hoped that they will practise what they now preach when they themselves become strong and rich and powerful. But the best will be if a new world-order evolves, even if at first stumbingly or incompletely, which will make the old things impossible—a difficult task, but not absolutely impossible.

The Divine takes men as they are and uses men as His instruments even if they are not flawless in virtue, angelic, holy and pure. If they are of good will, if, to use the Biblical phrase, they are on the Lord's side, that is enough for the work to be done. Even if I knew that the Allies would misuse their victory or bungle the peace or partially at least spoil the opportunities opened to the human world by that victory, I would still put my force behind them. At any rate things could not be one-hundredth part as bad as they would be under Hitler. The ways of the Lord would still be open—to keep them open is what matters. Let us stick to the real, the central fact, the need to remove the peril of black servitude and revived barbarism threatening India and the world, and leave for a later time all side-issues and minor issues or hypothetical problems that would cloud the one all-important tragic issue before us.

September 3, 1943 SRI AUROBINDO

(9)

THE Victory has come, Thy Victory, O Lord, for which we render to Thee infinite thanks-giving.

But now our ardent prayer rises towards Thee. It is with Thy force and by Thy force that the victors have conquered. Grant that they do not forget it in their success and that they keep the promises which they have made to Thee in the hours of danger and anguish. They have taken Thy name to make war, may they not forget Thy grace when they have to make the peace.

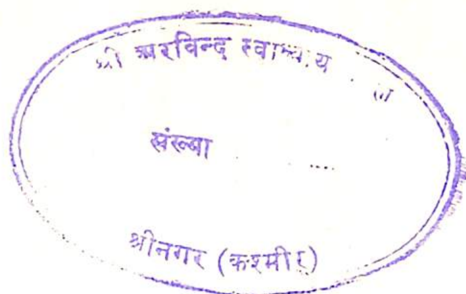
August 15, 1945 THE MOTHER

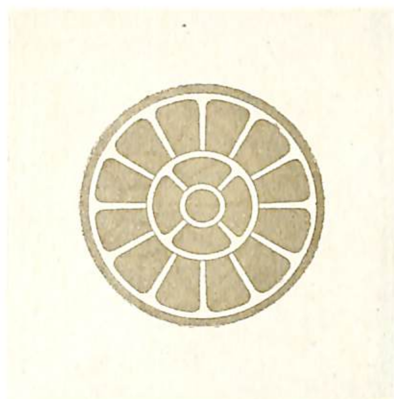
DEVELOPMENTS IN BENGAL

As regards Bengal, things are certainly very bad; the conditions of the Hindus there are terrible and they may even get worse in spite of the Interim *mariage de convenance* at Delhi. But we must not let our reaction to it become excessive or suggest despair. There must be at least 20 million Hindus in Bengal and they are not going to be exterminated,—even Hitler with his scientific methods of massacre could not exterminate the Jews who are still showing themselves very much alive and, as for Hindu culture, it is not such a weak and pluffy thing as to be easily stamped out; it has lasted through something like 5 millenniums at least and is going to carry on much longer and has accumulated quite enough power to survive. What is happening did not come to me as a surprise. I foresaw it when I was in Bengal and warned people that it is probable and almost inevitable and that they should be prepared for it. At that time no one attached any value to what I said although some afterwards remembered and admitted, when the trouble first began, that I have been right; only C.R.Das had grave apprehensions and he even told me when he

came to Pondicherry that he would not like the British to go out until this dangerous problem had been settled. But I have not been discouraged by what is happening, because I know and have experienced hundred times that beyond the blackest darkness there lies for one who is a divine instrument the light of God's victory. I have never had a strong and persistent will for anything to happen in the world—I am not speaking of personal things—which did not eventually happen even after delay, defeat or even disaster. There was a time when Hitler was victorious everywhere and it seemed certain that a black yoke of the Asura would be imposed on the whole world; but where is Hitler now and where is his rule? Berlin and Nuremberg have marked the end of that dreadful chapter in human history. Other blacknesses threaten to overshadow or even engulf mankind, but they too will end as that nightmare has ended.

October 19, 1946 SRI AUROBINDO





A MESSAGE TO AMERICA

Stop thinking that you are of the West and others of the East. All human beings are of the same divine origin and meant to manifest upon earth the unity of this origin.

August 4, 1949 THE MOTHER

I HAVE been asked to send on this occasion of the fifteenth August a message to the West, but what I have to say might be delivered equally as a message to the East. It has been customary to dwell on the division and difference between these two sections of the human family and even oppose them to each other; but for myself I would rather be disposed to dwell on oneness and unity than on division and difference. East and West have the same human nature, a common human destiny, the same aspiration after a greater perfection, the same seeking after something higher than itself, something towards which inwardly and even outwardly we move. There has been a tendency in some minds to

dwell on the spirituality or mysticism of the East and the materialism of the West; but the West has had no less than the East its spiritual seekings and, though not in such profusion, its saints and sages and mystics, the East has had its materialistic tendencies, its material splendours, its similar or identical dealings with life and Matter and the world in which we live. East and West have always met and mixed more or less closely, they have powerfully influenced each other and at the present day are under an increasing compulsion of Nature and Fate to do so more than ever before.

There is a common hope, a common destiny, both spiritual and material, for which both are needed as co-workers. It is no longer towards division and difference that we should turn our minds, but on unity, union, even oneness necessary for the pursuit and realisation of a common ideal, the destined goal, the fulfilment towards which Nature in her beginning obscurely set out and must in an increasing light of knowledge replacing her first ignorance constantly persevere.

But what shall be that ideal and that goal? That depends on our conception of the realities of life and the supreme Reality.

Here we have to take into account that there has been, not any absolute difference but an increasing divergence between the tendencies of the East and the West. The highest truth is truth of the Spirit; a

Spirit supreme above the world and yet immanent in the world and in all that exists, sustaining and leading all towards whatever is the aim and goal and the fulfilment of Nature since her obscure inconscient beginnings through the growth of consciousness is the one aspect of existence which gives a clue to the secret of our being and a meaning to the world. The East has always and increasingly put the highest emphasis on the supreme truth of the Spirit; it has, even in its extreme philosophies, put the world away as an illusion and regarded the Spirit as the sole reality. The West has concentrated more and more increasingly on the world, on the dealings of mind and life with our material existence, on our mastery over it, on the perfection of mind and life and some fulfilment of the human being here: latterly this has gone so far as the denial of the Spirit and even the enthronement of Matter as the sole reality. Spiritual perfection as the sole ideal on one side, on the other, the perfectibility of the race, the perfect society, a perfect development of the human mind and life and man's material existence have become the largest dream of the future. Yet both are truths and can be regarded as part of the intention of the Spirit in world-nature; they are not incompatible with each other: rather their divergence has to be healed and both have to be included and reconciled in our view of the future.

The Science of the West has discovered evolution

as the secret of life and its process in this material world; but it has laid more stress on the growth of form and species than on the growth of consciousness: even, consciousness has been regarded as an incident and not the whole secret of the meaning of the evolution. An evolution has been admitted by certain minds in the East, certain philosophies and Scriptures, but there its sense has been the growth of the soul through developing or successive forms and many lives of the individual to its own highest reality. For if there is a conscious being in the form, that being can hardly be a temporary phenomenon of consciousness; it must be a soul fulfilling itself and this fulfilment can only take place if there is a return of the soul to earth in many successive lives, in many successive bodies.

The process of evolution has been the development from and in inconscient Matter of a subconscient and then a conscious Life, of conscious mind first in animal life and then fully in conscious and thinking man, the highest present achievement of evolutionary Nature. The achievement of mental being is at present her highest and tends to be regarded as her final work; but it is possible to conceive a still further step of the evolution: Nature may have in view beyond the imperfect mind of man a consciousness that passes out of the mind's ignorance and possesses truth as its inherent right and nature. There is a truth-consciousness as it is called in the

Veda, a supermind, as I have termed it, possessing Knowledge, not having to seek after it and constantly miss it. In one of the Upanishads a being of knowledge is stated to be the next step above the mental being; into that the soul has to rise and through it to attain the perfect bliss of spiritual existence. If that could be achieved as the next evolutionary step of Nature here, then she would be fulfilled and we could conceive of the perfection of life even here, its attainment of a full spiritual living even in this body or it may be in a perfected body. We could even speak of a divine life on earth; our human dream of perfectibility would be accomplished and at the same time the aspiration to a heaven on earth common to several religions and spiritual seers and thinkers.

The ascent of the human soul to the supreme Spirit is that soul's highest aim and necessity, for that is the supreme reality; but there can be too the descent of the Spirit and its powers into the world and that would justify the existence of the material world also, give a meaning, a divine purpose to the creation and solve its riddle. East and West could be reconciled in the pursuit of the highest and largest ideal, Spirit embrace Matter and Matter find its own true reality and the hidden Reality in all things in the Spirit.

August 11, 1949 SRI AUROBINDO

PRESENT DARK CONDITIONS

You have expressed in one of your letters your sense of the present darkness in the world round us and this must have been one of the things that contributed to your being so badly upset and unable immediately to repel the attack. For myself, the dark conditions do not discourage me or convince me of the vanity of my will to "help the world", for I knew they had to come; they were there in the world-nature and had to rise up so that they might be exhausted or expelled and a better world freed from them might be there. After all, something has been done in the outer field and that may help or prepare for getting something done in the inner field also. For instance, India is free and her freedom was necessary if the Divine Work was to be done. The difficulties that surround her now and may increase for a time, especially with regard to the Pakistan Imbroglio, were also things that had to come and to be cleared out.... Here too there is sure to be a full clearance, though unfortunately, a considerable amount of human suffering in the process is inevitable. Afterwards the work for the Divine will become more possible and it may well be that the

dream, if it is a dream, of leading the world towards the spiritual Light, may even become a reality. So I am not disposed even now, in these dark conditions to consider my will to help the world as condemned to failure.

April 4, 1950 SRI AUROBINDO

ON KOREA

I do not know why you want a line of thought to be indicated to you for your guidance in the affair of Korea. There is nothing to hesitate about. There the whole affair is as plain as "pikestaff."

It is the first move in the Communist plan of campaign to dominate and take possession first of these Northern parts and then of South East Asia as a preliminary to their manoeuvres with regard to the rest of the continent—in passing Tibet as a gate into India.

If they succeed, there is no reason why domination of the whole world should not follow by steps until they are ready to deal with America. That is, provided the war can be staved off with America until Stalin can choose his time.

Truman seems to have understood the situation if we can judge from his moves in Korea, but it is to be seen whether he is strong enough to carry the matter through. The measures he has taken are likely to be incomplete and unsuccessful, since they do not include any actual military intervention except on sea and in the air. That seems to be the situation, we have to see how it develops.

One thing is certain, that is, if there is too much shilly-shallying and if America gives up now her defence of Korea she may be driven to yield position after position until it is too late. At one point or another she will have to stand and face the necessity of drastic action even if it leads to war.

Stalin also seems not to be ready to face at once the risk of a World War, and if so, Truman can turn the tables on him by constantly facing him with the onus of either taking that risk or yielding position after position to America. I think that is all that I can see at present, for the moment the situation is as grave as it can be.

June 28, 1950 SRI AUROBINDO



Re. 1-0-0